

SOCIAL PROGRESS

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SOCIAL PROGRESS

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Soap and Water

MOST of us who are mature can remember the annual house cleaning time. It was a model of efficiency. No corner of the house escaped the most careful renovation. Much of this has been superseded by daily cleaning. Hardwood floors, rugs, dustless mops, et cetera, now render the home even more sanitary than the older efficient program.

We find it difficult to believe that in 1843 the city fathers of Philadelphia almost passed an ordinance prohibiting bathing from November to March and that in 1845, astute Boston legislators made bathing unlawful except on medical advice. Now we are thorough believers in the aristocracy of soap and water. The consciousness of being physically clean contributes greatly to one's self-respect and usefulness. "B.O." has now become a badge of dishonor and it is stylish to be clean. We must be mindful that cleanliness is an acquired accomplishment. Most children learn the art through patient and timely parental supervision. The average child takes more enthusiastically to the making of mud pies than to the use of the bath tub. By degrees, this habit becomes not only fixed but a source of satisfaction and pride.

Cleanliness has an aspect even more serious than the social side. The medical fraternity has taught the world that there is death

in dirt. Surgical cleanliness is a life saving precaution. A dirty surgeon belongs to a past age; may he soon be rendered aseptic or buried beneath that for which he evinces a marked predilection.

Of late, our attention has been directed to intellectual cleanliness. For the first time the great religious groups, the Roman Catholics, the Hebrews and the Protestants have joined forces in a great cooperative drive for intellectual cleanliness. For many years, the motion picture industry had been so indifferent to protests that more drastic action was developed. The public had lost faith in alibis and demanded action, and now these three groups have cooperated in an effort to speak in the language of money in the belief that the motion picture industry knows no other. The protest is made that dirty pictures pay better than clean pictures. The publicity given as to salaries paid to stars indicates that the industry has paid too much for smut and that it might well inaugurate a program of retrenchment and still pay reasonable salaries and enjoy reasonable remuneration. Any great city could avoid expenses by permitting their streets to be as unwashed as motion pictures, but the public would be offended by the presence of filth and public health endangered.

Thousands have signed the pledge of decency and other thousands will sign and now the industry at Hollywood has been busily engaged in a spring housecleaning. It has been mopping up much of the accumulated filth that has been produced by nasty minds, and the effect is now noticeable. This will be temporary unless the public persists in dealing with both the industry and with the minds of the coming generation.

The pressure must be continued both upon the industry and upon Congress until the vicious system of block booking and blind buying is eliminated. The pressure can be effected only by the development of local previewing committees and by the securing and publication of dependable film reviews, by activities of churches, women's clubs, parent-teachers associations.

This is also an opportune time for all parents and educators to take advantage of the psychological opportunity and to saturate the plastic minds of the youth of today with a passion for intellectual cleanliness. It is a fine Christian art to so teach youth to see the beauty of holiness and to make them vividly conscious of the truth taught by the Master, "Blessed are the pure in heart for they shall see God" that they shall instinctively shrink from that which is unclean. Shall we not endeavor, more determinedly than ever, to produce a new generation that will recognize that it is both stylish and Christian to be physically and intellectually clean?—J. A. S.

"Marriage, Which Is Ordained of God"

BY ELIOT PORTER*

IT IS Christianity's high teaching about marriage that it is "ordained of God for the welfare and happiness of mankind." Jesus said, and he quoted Genesis when he said it, "From the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh; so that they are no more two, but one flesh."

History, psychology, and current experience bear out what he said. Westermarck—placed first of all authorities by Britannica—Bosanquet, Grosse and others trace the family back to the earliest known culture. Even if the theory of others were granted, that marriage developed from promiscuity, monogamy would still remain the divine ideal.

Men have experimented often enough with freedom in this area of life. They did so during Imperial days in Rome, in Italy of the Renaissance, in England of the Restoration. They have done so today. But never have results proved other than sordid. Walter Lippmann has pointed out that a generation is now reaching middle age which has exercised the new freedom, and its findings are reported in the latest fiction—boredom and disgust. Klaus Mehnert, in *Youth in Soviet Russia*, traces the reaction of Russian youth from the anarchic sex freedom of the earlier revolution, until in the Russia of today press, novels, films, pamphlets and party "cleansings" all insist on the social and individual ruin that issues from promiscuity. The standard constitution for youth communes now states that the sex problem can be correctly solved only by "steadfast and lasting marriage founded on love."

We keep being driven back to that ancient truth, "Male and female made he them. For this cause . . ." In other words, the principal reason for marriage is the romantic experience of sex attraction. People marry because they fall in love. Society has another stake in the matter, but individuals are interested pri-

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marily in each other. When Shakespeare's Benedick, in love at last and arguing himself out of his erstwhile woman-hating, sentimentally tells himself,

"Yes, the world must be peopled,"

the audience laughs heartily at such words on the lips of a lover.

Marriage is "to be held in honor among all men." Sex attraction is, in itself, a natural, honorable and lovely part of life. God created man male and female, and saw that everything he made was very good. Marriage is no concession to a desire essentially shameful and degrading, no mere means of checking promiscuity, no necessity due to the fact that God failed to provide some worthier means of preserving the race. Marriage is a means of fulfilling human nature. Man needs woman and woman needs man. Marriage is founded on "the hunger of normal men and women for enduring loyalties, for deep and love-satisfying fellowship."

Whoever, on being married, "despises the thought of becoming one flesh . . . has not thought of marriage as God intended," and is "a menace to complete marriage and the success of the family."

In Judaism marriage and the sex attraction on which it rests were recognized as honorable and good. But for some time before Christ there had been creeping over the Roman world an Oriental teaching that all material things, and especially the physical body, were vile and despicable. This teaching influenced many in the Early Christian Church, and though it was there vigorously combated for the heresy it was, it became so powerful that by the fourth century the Church declared celibacy to be holier than marriage. Marriage thereupon came to be regarded as a concession to the flesh, and sex attraction was even supposed to be the root of all evil. From the resulting taboo has come no end of overstimulation as well as pathetic repulsion and frigidity.

Our Presbyterian Church has recently declared sex attraction "the most wonderful . . . beautiful . . . determinative force in the world." And the Commission on Marriage and Divorce of the Federal Council of Churches of Christ in America declares sex relations to "have their source in the thought and purpose of God, first for the creation of human life, but also as a manifesta-

tion of divine concern for the happiness of those who have so fully merged their lives."

In our thinking, then, on the ethics of the limitation of the size of families, to suppose that the physical aspect of marriage is tolerated only for the sake and on penalty of the propagation of the race is to fall into the same, old shameful heresy of the past.

And in our training of children it follows that we must so deal with the subject of sex that it will be lifted clear from the level of the furtive, the shameful, and the unclean, to one of beauty and reverence. If anyone doubts that this can be done, let him read Karl de Schweinitz's *Growing Up*,¹ written for children in such manner that both child and mature person feel, as they read it, frank and literal as it is, more wonder and delight than they would feel as they watched the rearing of young robins in a nest beneath their window.

And to guard against this unfortunate connotation of inherent shame and sinfulness, for which the church is all too much to blame, ministers may well furnish to those who come to them to arrange weddings some such advice as that contained in Leland Foster Wood's *Six Tests of Marriage*.²

But no one outside Hollywood supposes that sex attraction is the only or even the main interest in sane and normal adult life. Whole, vast, glorious areas of experience, satisfaction and achievement lie outside the domain of sex attraction. Einstein, Lindbergh, Addams, Edison, Schweitzer, Steinmetz, Wooley, Procter, Grenfell, Burbank, Royden, Millay, Perkins, Kriesler, Kagawa, Masaryk, Gandhi, Millikin, Cather, Steenbock—married or unmarried, the significance of each of these men and women lies clear beyond the area of sex.

Nor does sex exhaust the significance of marriage. Or if it does, marriage is a failure. Canon Streeter, Canon Barry, Dean Inge, Dr. Cabot, Maude Royden, Professor Wieman, Walter Lippmann, Professor Cooley, Ludwig Lewisohn, Professor Overstreet are only a few of those who have been telling us that in marriage "the richest range of love lies beyond the merely physi-

¹ Published by Macmillan Company, price \$1.75.

² From 105 E. 22nd St., New York City, ten cents, six dollars a hundred; gift edition twenty cents, twelve dollars a hundred.

cal and romantic," that though love must pass through and include these, they are only "beautiful and necessary incidents to marriage rather than the only essentials to it." Marriage worthy of the name involves comradeship, loyalty, the sharing of two whole lives, and the making of a home in which husband and wife prove each the helpmeet of the other.

"Lovers who have nothing to do but love each other," says Walter Lippmann, "are not really to be envied; love and nothing else very soon proves nothing else. The emotion of love, in spite of the romantics, is not self-sustaining. It endures only when the lovers love many things together, and not merely each other."³

To tear sex out of its context, says Ludwig Lewisohn,⁴ is first to warp it and next to devalue it. Over and above the physical and romantic aspect, marriage creates a whole range of other interests through which two people can express their love and partnership. They build a home expressive of their united tastes and personalities. They face disappointments, even tragedies. They discover each other's sacrifices. They share the joy of each other's achievements. Their whole lives grow together. Marriage that stops at sex attraction and goes on to gain no intellectual and spiritual bases is bound to fail. Even the sex attraction with which it begins is likely to die. What is really shocking about the divorce rates, says Lewisohn, is that most of those divorced have never attempted marriage at all. They have "stupidly legalized an agreeable sexual comradeship and expected to keep it static at that point. When these expectations were disappointed they rushed to Reno."

The place which loyalty comes to play in any marriage which is at all successful is greater than young lovers, looking forward to marriage, usually suspect. They will find, as with the years they face life gamely and loyally together, that they are bound by a closer bond than passion alone could ever weld.

The parties to every secret marriage should be warned that if they keep their marriage long a secret they are confining it too narrowly to its physical and romantic aspect; that marriage should be "life-wide as well as life-long," and that unless it is the first it is not likely to be the second.

³ *A Preface to Morals*, the Macmillan Company. Pages 308, 309.

⁴ In an article, *Is Love Enough?* in *Harper's Magazine*, April, 1933.

"What God hath joined together," Jesus added, "let no man put asunder," and the marriage ceremony repeats the admonition. Even in marriage sex attraction is not enough, and unless supplemented by other bonds, proves sorry and disappointing. Outside marriage this is even more true. Why has society condemned relationships outside of marriage? Not merely because of social reasons, the interests of the other party, of children, of the public in general, but also because of grave injury to the individual, who seeks for the sake of flesh alone what ought to be one element only in an entire life partnership, a union of two lives. As Lewisohn says, "Things universally forbidden are not wrong because they are forbidden; they are forbidden because they are impossible, because they do not work for human beings."

Marriage, says Walter Lippmann, will survive "neither as a rule of law imposed by force, nor as a moral commandment with which the elderly can threaten the young. They will not listen. It will survive as a dominant insight into the reality of love and happiness, or it will not survive at all. . . . The psychological consequences (he might instead have said the moral consequences) are serious if gratification is not made incidental to the enduring partnership of marriage and a home." Every normal young person hopes sometime to have a home that is glorified by love at its best. If youth understands, it will not debase this part of life, but will be willing to pay the price its dream demands. For to youth, as Lewisohn says, "the excitement of love is also a love of permanence and a dream of immortality; it is a faith that *this* rapture will endure."

But will it? youth asks. Can the dream come true? If youth wonders, let youth remember that happy marriage writes no headlines, is sung in few best-sellers. "You either have it and preserve a golden silence, or you haven't it and institute proceedings."

There have been marriages a plenty in which the dream has come true, if youth in its dubious moments will only look for them. There were the Brownings, neither of whom had ever loved before they met, so that they "could spend in golden coins what they had never paid out in silver dimes." Their dream come true still lives in their poetry. And clear at the other end of the range of culture and fortune are those like Bazin and his wife, whose less articulate happiness cheered Robert Louis Stevenson

on his "Inland Voyage." Bazin was sitting in the evening by the door of his inn, talking with his English guest. "Madame Bazin came out, after a while . . . tired with her day's work; she nestled up to her husband and laid her head upon his breast. He had his arm about her and kept gently patting her on the shoulder. I think Bazin," concluded Stevenson, "was really married."

The dream *can* come true. How else could anyone have had a memory such as this?

Music I heard with you was more than music,
And bread I broke with you was more than bread.
Now that I am without you all is desolate,
All that was once so beautiful is dead.

Your hands once touched this table and this silver,
And I have seen your fingers hold this glass.
These things do not remember you, beloved,
And yet your touch upon them will not pass.

For it was *in my heart* you moved among them,
And blessed them with your hands and with your eyes,
And in my heart they will remember always:
They knew you once, O beautiful and wise!⁵

⁵ From "Music I Heard" by Conrad Aiken, from *The Home Book of Verse*, edited by Burton Egbert Stevenson, Holt & Co.

Young People and Marriage

Leaders will find in "A Christian in His Home," a study unit written by Eliot Porter, a helpful guide in discussing this very important problem with groups of young people. This Elective consists of a series of seven studies in which Dr. Porter approaches the question of marriage from the point of view of young people who look forward to making homes of their own. Among the vital problems considered are "Marriage—Its Origin; Its Present Problems," "The Right Life Partner," "The Cost of a Home," "Religion in the Home." Both teacher's and student's texts are available at 15 cents each. (Order from Sales Agencies. See page 32.)

“Living Creatures of God’s World”

BY ELMER E. GABBARD*

IN MALTBIE D. BABCOCK’S beautiful hymn, we are made to think of the place of all humble creatures in “Our Father’s World.” It is hard to think of a world without the carols of birds, the faithfulness of dogs, the service of horses and the contribution of the animal kingdom to human need and happiness.

Man’s great concern in this world is life. Next to human life, in importance, is the life of the lower creatures. We cannot be indifferent to this vast world of animal life capable of pain and pleasure, sensitive to suffering and with faculties often beyond our own. These creatures have their being from Him whence all life comes, and are expressions of His thought and will. They are under man’s dominion but never to be subject to his injustice, cruelty or pride. Life has been enriched and blessed by the examples of friendship, companionship and devotion the dumb animals have given us.

No visitor in Edinburgh is allowed to pass unnoticed the monument to Greyfriars’ Bobby, the faithful dog that followed the remains of his master to Greyfriars’ churchyard and lingered near the spot until the day of his death fourteen years later. Dr. Eliot P. Joslin, America’s eminent specialists in diabetes, has in his *Diabetic Manual* a picture of a boy and dog with which he introduces a chapter on “A Diabetic’s Best Friend.” In this chapter he pays a tribute to the friendship and understanding between a boy and his dog and urges that every boy suffering from diabetes should cultivate the companionship of a dog.

Dogs have saved families from burning buildings, children from drowning and masters from freezing to death. The St. Bernards and Newfoundlands are known around the world. The achievements of Peary, Amundsen and Byrd are also the achievements of the dogs that served them. Read Maeterlinck’s essay on the dog. We have come a long way since the days in which the Bible was written in our attitude toward dogs. Practically

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every reference in both the Old and New Testaments to these animals is one of contempt and loathing.

Dr. Samuel W. Purvis tells the story of a missionary in Turkey who imported some primers for her school. The censor was horrified when he opened the book to find there on the first page the picture of a dog and under it the inscription, "This is a dog. His name is "Turk." The censor had worked for a while in New York and knew a little English. He hurried to the pasha. "A dog named Turk!" shrieked that dignitary. "Allah! what blasphemy!" "But, Excellency," responded the quick-witted missionary, "let me explain. In America a dog is much thought of. Even the women carry them in their arms"—the pasha shuddered. "He is a precious animal and we give him a precious name." The explanation was satisfactory.

Much progress has been made in man's kindness to animals. Switzerland, Germany and Holland lead the world in humane education. The efforts of individuals and groups in America have brought us a long way. The writer of this article treasures the memory of his father's gentle care of the animals on a small farm in the mountains of Kentucky. He shudders when he recalls instances of the brutal treatment of horses, mules and oxen used by lumbermen in marketing timber from a neighboring forest. A father's example of kindness, the teachings of McGuffey's Readers, *Black Beauty*, the gift of a Berea College teacher sent to the Kentucky boy after her return to Maine, and in more recent years, the stories of Terhune and others have helped in the conviction that it is a fiendish thing to abuse an animal or cause it unnecessary suffering.

The Christian Spirit should move us to do for animals what we would that they should do for us were the relationship reversed. Dr. S. Parkes Cadman in one of his addresses appeals for more merciful methods in slaughtering animals. In the great packing houses the large beef animals are knocked in the head before their throats are cut. But the smaller animals are jerked up by the hind ankle and so suspended while their throats are cut and they are left to bleed to death. Every one of them persists in consciousness from one and a half to three and a half minutes, thus creating scenes pitiful beyond description. If we demand this animal sacrifice for food, as we do, it should be

our solemn obligation to reduce its suffering to the minimum.

In his autobiography, Edward Bok tells of his effort as editor of the *Ladies Home Journal* to stop the use of the aigrette by informing the women of America of the suffering caused because these plumes were procured during the breeding season. It is an astounding thing that not only did this appeal fail to stop the use but actually increased its use and other methods had to be used to stop the use of the feathers of the egret.

It may be a pleasant thing to see a woman dressed in rich furs but do we stop to think of the torture that often lies back of these furs. Steel jaws grip the sensitive flesh of the fox or mink. Sometimes these traps remain unvisited for days, leaving the victim to a horrible fate. It ought to be a badge of dishonor to wrap one's self in a garment plucked from the flesh of another living creature unless it bears the label, "Humanely killed."

The Gospels are enriched by the tender and impressive illustrations Jesus used that express his love and interest in the lesser animals. When he was about to ride to his death, He chose the humble ass to bear him and his order to the disciples was that she should not be separated from her foal. There is no more beautiful simile in all literature than that in which Jesus exalts the mother love of the common hen to set forth his love for the people of Jerusalem, "How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not" (Matt. 23: 37).

A Philosophy and an Epitaph

"We accept our destiny to work, to fight, to die for ideal aims. At the grave of a hero who has done these things, we end, not with sorrow at the inevitable loss, but with the contagion of his courage; and with a kind of desperate joy, we go back to the fight."—From the philosophy of the late Justice Oliver Wendell Holmes. The Rev. Ulysses G. B. Pierce, who officiated at the funeral of Mr. Holmes, eulogized him with this one sentence: "He never turned his back, but marched straight forward."

The Price of Peace

BY G. ARTHUR CASADAY

Editor's note: G. Arthur Casady, the leader of a Student Group in Berkeley, California, broadcast this timely message on March 12 over KRE. This station gives 15 minutes, weekly, to a talk on the topic of peace.

THE world situation today is shrouded in darkness and fear. The Disarmament Conferences have failed. The League of Nations has proved incompetent. Across the world mighty currents of nationalism are moving toward international conflict. Already extreme militarists refer to the Pact of Paris as an obsolete scrap of paper, while glib tongues of prating fools speak of that next war as if it were nothing of greater consequence than a coming attraction on the silver-screen.

Thoughtful men cannot so nonchalantly accept the crucial situation in which we find ourselves. The declaration of scientists that modern methods of warfare now threaten us with annihilation cannot be ignored. If the ghastly price of war is growing so great we must turn more seriously to peace and bargain for its perpetuation. What is the price of peace?

Two philosophies of international relations offer answers. The first says "Prepare for War." The price of peace is military preparedness. The second says, "Prepare for Peace!" The price of peace is conciliation, arbitration, and goodwill." Which of these philosophies shall we follow? Which offers the more intelligent foundation for an expectation of permanent peace?

Penetrating minds clearly perceive that the preparedness program is utterly incapable of establishing international amity. It is an insult to the intelligence of the American people to be told that the price of peace is preparedness for war. What nations were better prepared in 1914 than France and Germany? It was the philosophy of preparedness, accentuated by the activities of the munition manufacturers, that caused the failure of the League of Nations and the Disarmament Conferences. When nations feel that security is based upon military supremacy an increase in armaments by any one nation has a reciprocal effect, leading to the tremendous waste of armament competition, suspi-

cion, fear, and eventually to war.—There is an old, old test for insanity: The subject is given a cup and told to empty a bucket into which water runs from a faucet. If he turns off the water before attempting to empty the bucket, he is regarded as sane. The current preparedness program leaves the water running. The causes of war are completely disregarded. In this modern age of machines, *violence is self-defeating, war suicidal, and armaments futile*. Preparedness is not now, never has been, nor ever can be a guarantee of peace; rather, it always threatens peace.

But to repudiate the militarist in no way solves our problem. To recognize preparedness as insanity does not turn off the flow of water. The removal of the causes of war through conciliation, arbitration, and goodwill is our other alternative as the price of peace.

Today military circles and certain predatory interests, aided by the characteristically unintelligent section of the press, are engaged in a far reaching and insidious program of building in America a fear complex toward Japan. Every conceivable method is being used to condition the minds of the unsuspecting public against the Japanese people. Every prejudice and fear is exploited in this effort to stampede us into a conviction that a war with Japan is inevitable. And, indeed, if this program is allowed to dominate American thought, such a war is altogether possible.

Since Japan is being freely considered as the logical foe of America, what is our move as exponents of peace for the preservation of pacific relations between us? As intelligent citizens, we must challenge this campaign. We must insist that war is not inevitable and work continuously for peace.

Naturally, our first step would be the removal of present causes of animosity or irritation between Japan and the U. S. For example since the passing of the Oriental Exclusion Act in 1924 it has been constantly a source of irritation and ill-will because of its discrimination against the Japanese people. The repeal of this act would go far toward establishing a more friendly feeling between us, and upon a quota basis of immigration Japan would have only about 180 persons a year coming to the United States—a small price for such an immeasurable gain!

In the event of a war in the Orient, say between Japan and

Russia, we will find ourselves in a still more precarious position. Peace between Japan and the U. S. will be maintained only at the cost of a change in traditional trade policies, particularly those pertaining to neutral trade rights and the freedom of the seas. Undoubtedly trade with belligerents, protected by these policies, is extremely lucrative for American business men. But nations at war cannot afford to have a neutral shipping supplies to the enemy. Thus conflict is almost sure to follow our insistence of trade rights as a neutral. We barely missed entering the World War against England because of these policies, and we still hold them.

Now trade rights may be just and desirable. Perhaps we should have them. But how much are they worth? How much of our best young manhood must be physically and morally damned for the sake of economic gain? Are we interested in trade values or human values? Are increased profits to American corporations worth the life of just one American youth?

There is one more possible cause of war between Japan and the United States. The Open Door of China, favorable to American business men, would be hard to relinquish, we feel. Yet, Japan may follow a policy such as to close that Open Door. Again, let us recognize that the purpose of this policy is economic and not humanitarian. The loss would not be worth the price of a war, for in 1928, our peak year of business, only 3.2% of our total exports went to China. This loss would be negligible as compared to the cost of war, and no possible economic loss sustained by any peace program could be comparable to the terrific human loss of war. Moreover, since we are Japan's best customer, and Japan's economic life is at stake, there are other methods of influencing Japan than by war. There are no other real causes of war with Japan.

A clean cut issue faces America, that of re-evaluating life, traditions, and policies. America, above all nations, is in a position to practice goodwill. The golden opportunity is within her grasp, the opportunity to establish creative peace through channels of cooperation. Do we really want peace? Will we choose to pay its price through arbitration, conciliation, and goodwill, or shall we *drift* on into another war through the insanity of preparedness and economic selfishness?

Block-Booking—Blind-Selling

DEFINITE opposition to the trade practices of compulsory block-booking and blind-selling and cooperation in every legitimate effort to abolish them is a major activity in the campaign for better motion pictures. The Federal Council of Churches, with whom the Presbyterian Church cooperates, has with many other organizations endorsed Bill H R 6472 introduced in the House of Representatives by the Honorable Samuel B. Pettengill, Representative from South Bend, Indiana.

This bill, drafted by the Legislative Committee of the Motion Picture Research Council, provides for the abolition of compulsory block-booking and blind-selling and that an adequate synopsis of available pictures be sent to exhibitors. It is designed to make it possible for each community to select its own motion pictures and also to stimulate competition in the production and marketing of better films.

That this is in no way akin to censorship is shown, according to the Council, by the fact that it does not attempt to control production at the source but merely allows each exhibitor to choose the films he desires. In addition, violation of the act comes under the jurisdiction of the district courts and no new machinery or commission is needed for its enforcement. The date of the hearing of the bill has not yet been announced.

Repeal and Narcotics

In recent weeks the press has had much to say about the drive by the narcotics division of the Treasury Department to rid the nation of some of the illicit traffic in drugs which has been going on so freely. A worth-while comment by the *Christian Science Monitor* on the situation said:

“During the repeal drive against the Eighteenth Amendment one of the arguments used was that suppression of liquor had given impetus to the illicit drug traffic and to drug addiction. Now, one full year after legalized liquor has been made freely available, conditions are disclosed which those who have seen the evidence describe as revolting. Indications are that the ‘dope’ peddlers are plying their trade and their search for victims as vigorously as ever. All of which raises the question, are vicious conditions ever actually removed by any other method than by opposing them?”—*Union Signal*.

Our New National Vice

BY ARTHUR BURD McCORMICK *

GAMBLING is a good gone wrong. It is an angel fallen from heaven. The instinct behind it is one of the valuable assets of men. It grows out of the love of joy that finds its vent in games. It is the product of the passion for adventure, the passion that has given us the pioneers and the inventors.

Said a business man with a marvelous faculty for making money, "I'm a born gambler." Yet he did not bet, neither did he plunge in Wall Street. He referred to the fact that he was accustomed to the taking of long chances in his transactions. His business grew because he was ever ready for a risk. "Nothing ventured, nothing won," seemed to be his motto.

Donald Hankey dared to take this instinct and use it to illustrate the deepest thing in the soul, "Religion is betting your life there is a God." One makes a heap of all his winnings, throws himself along with them into the scales and believes God will strike a balance.

As always our virtues tend to shade off into our vices and thus we have the spectacle of a world apparently possessed with the demon of gambling. Churches are resorting to all sorts of dubious schemes for the raising of money. In our section the American Legion is running Bingo games to raise funds for a memorial. In a neighboring community they are continually raffling cars. We are besought constantly to take chances on this, that and the other. Contract bridge is the rage—for prizes or for money, even churches giving card parties to secure funds.

The trail of this serpent is over our recreations. Athletics in High School and College have come to a point that gives deep concern because the games are made the occasion of widespread gambling. Some men cannot play golf unless there is a wager on each hole. There are pools on the race tracks, in steamships, and some men would even bet on the raindrops.

The great bull market of the late twenties was nothing but the gambling spirit gone wild. The whole nation was swept into it, men and women, old and young, merchants and mechanics, professors and practitioners, parsons and potato diggers.

* Pastor of Second Presbyterian Church, Oil City, Pa.

The extent of the gambling mania is seen in the serious proposal put before the last congress to raise money for the bonus by a lottery, and in the fact that the aldermen of New York City sought to secure funds for relief by means of a public lottery.

There was a flood of protests, particularly from the clergy. One called it an insult to the needy. Another objected on the grounds that it was inadequate financially and infinitely worse on moral grounds. Dr. Reisner said that "the proposition for a law-dodging, gambling method was an outgrowth of a general low moral level." While Dr. Lambert of St. Thomas' (Lutheran) urged that "we must not fail to set our own house in order. The people of this church know that I am opposed to the taking of chances at our fairs."

Significantly these Church protests brought a host of letters calling the attention of pastors and priests to the fact that so often Church carnivals and fairs were involved because of raffling and games of chance at many of them.

Along the same line is the word from England that the practice of the Church helped break down the law of the State which held all lotteries illegal and harmful. In the new Betting and Lotteries Bill recently passed by Parliament provision is made for little local lotteries, such as church fairs, although a ban was placed on lotteries in general. The attempt to legalize state lotteries for hospitals and similar institutions was defeated. The Bill was aimed principally at the Irish Sweepstakes. The newspapers are not allowed to publish the results of such betting.

Such proposals as that of New York are signs of a chaotic state of mind, "a surrender of moral principles under the plea of a public emergency." The *United Presbyterian* cautions: "Let us not cast all our crowns of dignity into the gutter; let us not unleash new spirits of demoralization in the ranks of youth; let us not surrender God's banners before every new assault of His foes."

Protagonists of lotteries argue that men are born to gamble, that they will gamble anyway, and that the money going into foreign lotteries ought to be kept at home. They assert that as long as it is natural and customary for men to take chances the government might just as well profit by it. The profit motive, we remember, was used to secure repeal of the prohibition amendment. Hence we need to be vigilant.

To permit gambling is to sanction it in the eyes of youth. It will be deadly to the Republic to have a generation come forward reared in the fond delusion that it is right to get something for nothing, something for which no service has been rendered and no labor expended. That is to live at the expense of others. How often does the winner ever stop to think that he has won only because others have lost?

Gambling breeds a self-indulgent, discontented and poverty stricken people. It strikes at the roots of self-respect, regard for others, and loyalty to the beloved communities. It is anti-social, disruptive and destructive. It becomes a deadly fever that burns out truth, honor and independence.

How shall we curb the gambling mania? It will help if we put and keep carefully drawn laws on the statute books and see that they are enforced. We can do much through teaching. In the *Science of Power* Benjamin Kidd declares it is possible to change the world in a generation by teaching. The responsibility is on the public school, the Church and the home. By the inculcation of the ideas of sturdy independence, of thrift, of industry, of frugality, and of due regard for others it is indeed possible to raise up a new generation free from the clutches of this selfish and lazy vice.

Make Your Own Ticket

It is officially announced by the United States Government, that the consumption of regular legalized liquor is far below the expectations of the Government and the legalized booze makers.

One of two things is true: Either the bootleggers are getting the business, or Prohibition has broken America of the liquor habit.

If you take the first alternative, why not go back to Prohibition and outlaw the whole booze business, if it can't be legally controlled? . . .

Take the second alternative. If outlawing liquor for a dozen years or so broke the American booze habit—even though it had all the evils the enemies of Prohibition assigned to Prohibition—it was doing some good. Why not go back to it?

Write your own ticket. The destination is the same.—WILLIAM ALLEN WHITE in his EMPORIA (Kas.) GAZETTE.

Our National Spree

BY J. A. STEVENSON

IF ANYBODY has any doubts as to the return of the saloon, with its objectionable adjuncts, all that is necessary to eliminate those doubts is a hasty review of conditions in a few cities throughout the country.

Chicago, alone, affords interesting information for the "True Temperance" advocates. The latest statement is that the number of drunken drivers involved in accidents in Chicago was 300 per cent greater in the first six months of 1934 than in the same period in 1933. One may observe the great increase in the number of intoxicated men on the streets as compared with two and a half years ago.

If one goes into Duluth at night by way of the boulevard, and reads the blazing signs advertising liquor, he is convinced that once more liquor is big business. These blazing lights advertise the Prince of Darkness. The world ought to be interested to know that in Minnesota 26 per cent more children have been killed in traffic than before repeal.

At a lunch counter in Hibbing one Sabbath morning, the writer asked a highway patrol how business was. The reply was: "Plenty last night." An intoxicated driver had been in a collision and had killed his friend who was riding with him. Then the patrol said: "But Saturday night is always spree night!"

In the Middle West it is common hotel lobby talk that conditions at college football games are quite disturbing. There were 76 arrests for objectionable intoxication at the Pitt-Nebraska game. The Associated Press recently carried the news that both the President of the University of Minnesota and the President of the University of Iowa had appealed to members of the student bodies to use their influence to reduce offensive drinking at the games.

A western newspaper published the story of a drunken chauffeur in New Jersey who had clubbed his employer to death with an automobile jack. On the next page was a flaring advertisement of high powered liquor. There was but a sheet of paper between

the story of the man who committed the crime and the advertisement of the business which had made the crime possible. The man who conducts the business and the paper that does the advertising are but a sheet of paper from the murderer.

In a Colorado village two friends, inflamed by liquor, quarreled. One used a knife, the other a pistol. The man with the knife is dead; the one with the pistol is in jail. The widow has six children.

In Denver, the intoxicated driver has assumed such proportions that the Chief of Police and the Director of Public Safety are urging legislation to the effect that, under certain conditions, the drunken driver shall be sentenced to the penitentiary.

One observes that every time the press carries the figures of taxes received from the sale of liquor, this statement follows: "The Government is greatly disappointed." It is a strange statement. The Government is disappointed because the citizens have not consumed more liquor! However, to remedy this situation, the Government has subsidized the traffic in rum in the Virgin Islands and thus expects to elevate a submerged people and to help pay the national debt. The same fine moral sensitiveness is exhibited in the issuance of Federal permits to sell liquor in states which are dry. That practice probably fulfills the promises made in the Democratic platform to protect dry states!

Against this black picture there are a few encouraging facts. The leading suburbs of Chicago, which voted overwhelmingly in favor of the repeal of the 18th amendment, recently voted by overwhelming majorities not to permit the sale of hard liquor within their bounds. The prohibition ordinance was taken into court in Oak Park and the court has confirmed the right of that suburb to prohibit. Thus, the first prominent step has been taken in a local option crusade. One state—Minnesota—has evolved a fine program of education pertaining to liquor. Many prominent daily papers which promoted repeal are now telling such very humiliating truths that it is difficult not to observe, "I told you so."

Our country is destined to have a distressing national spree. But we can count on the liquor business to furnish the ammunition with which we can again shoot the liquor dealers out of business.—Presbyterian Tribune, January 24, 1935.

The Press and the Wet Advertisers

AT THE beginning of the second year of Repeal, Fred D. L. Squires, Research Counsel, of Chicago, made a survey of the attitude of the daily press toward liquor advertising. "It might have been expected," says Mr. Squires, "that the returns would show a great majority of daily newspaper publishers replying that they accept liquor advertising without an *if* or a *but*." The results, however, indicate that of the approximately 800 daily newspaper publishers answering, less than 47% advised that liquor advertising is accepted and 53% recognize that a definite responsibility is involved in their attitude toward liquor advertising.

The Honor Roll

On the honor roll of publications which refuse to lend their columns to the liquor traffic's program of sales promotion, of eminent importance are the independent and uncompromising papers published by Frank E. Gannett, of Rochester, N. Y.,—eighteen influential daily newspapers having a combined circulation of nearly 600,000, located in strategic centers.

It would be difficult to over-estimate also the healthy and heartening influence exerted by such fearless disdain of all liquor advertising as expressed by the *Chicago Daily News*, one of the nation's foremost metropolitan newspapers, with a daily circulation of nearly 500,000 and a record which shows a steady gain in advertising patronage.

Of international reputation and circulation and justly famous for its fair and dispassionate appraisal of current developments throughout the world, in this connection special mention must fittingly be made of the *Christian Science Monitor* whose advertising policy excludes liquor advertising completely.

Among other newspapers which deserve special mention in this regard (although in a few cases, while rejecting all aggressive promotional liquor advertising, they admit a minimum of publicity references to the lighter liquors), are:

Register-Tribune, Des Moines, Ia. *Kansas City* (Mo.) *Star*. *Los Angeles* (Calif.) *Times*. *Deseret News*, Salt Lake City, Utah. *Topeka* (Kan.) *Capital*. *Washington* (D.C.) *Evening Star*. *News-Observer*, Raleigh, N. C. *Patriot-News*, Harrisburg, Pa.

“The Massacre of the Sabbath”

BY FRANK M. SILSLEY, D.D., LL.D.*

SILENTLY, covertly but effectively, they are destroying the Christian Sabbath. The forces of anti-Christ are not only shaking the best forms of civil government but they would blot out the existence of God by abolishing the institution of the Sabbath. In Europe the dominant working ideal of the Sabbath is that it is a holiday instead of a holy day and the same paganized conception is influencing popular sentiment in America. Every year seems to witness a weakening of the Sabbath conscience and a decline in the number of Sabbath loyalists. Not only in the general people's observance of Sabbath is there this evidence of indifference and revolt but in the Church as well. In the name of so-called larger liberty the claims for a Christian Sabbath are disputed by many Christians today and the obligation to keep the day sacred is so evaded and explained away on the basis of many pretexts that the late Dr. David Breed of Pittsburgh made the statement in a sermon a few years ago that the supreme need of the Church today is a Sabbath revival. The question is surely, therefore, live and pressing. How should we treat the Sabbath?

I

First of all, light on proper Sabbath observance comes from the knowledge of the origin of the Sabbath. If the origin of the Sabbath is just of human inspirations; if it is merely an invention of some spiritual oversouls who may delight in putting humanity in straight jackets of restraint, and who may take pleasure in denying life's real enjoyment to others, we need not give much response to the Sabbath appeal. If those Pharisees who wanted to put Christ to death because He violated their kind of Sabbath, if they authorize our Sabbath, we are justified in staging revolt. But the Sabbath of the Christian is not of human origin at all. Even if it be true that long before the Jewish Sabbath the Babylonians and other races observed a Sabbath it was the institution

* Pastor of Second Presbyterian Church, Evanston, Illinois.

of the Sabbath by Moses under direct command of God that rescued the Sabbath from profane influences and adaptations. It was an epoch in the history of God's covenant people and inclusively in the history of the entire race where Moses, speaking as the voice of God, gave the children of Israel the Ten Commandments at Mount Sinai, containing the immortal Fourth Commandment—"Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord, thy God." The origin of our Sabbath is the spirit of God but it rests in the permanent needs of human nature and is, therefore, of continuing obligation. The Sabbath is designed to minister, first of all, to our need of physical rest. The body is a machine. It wears down under the expenditure of energy and strain of the daily drive of work and needs one day in seven, and possibly more, for rest, relaxation and rebuilding of nervous and muscular organization. There are those today, so busied during the week that, outside of the morning worship service hour, they spend their Sundays quietly at home in an almost complete physical relaxation. This is a justifiable measure.

People are aging more rapidly today than ever before because they key themselves up to a mile per minute pace, seven days a week. They even make their amusements too strenuous and take their golf game too seriously. Their nerves cry out for rest; their muscles and ligaments and arteries and heart protest loudly for rest; their physicians and loved ones counsel and plead with them to place the program of rest and relaxation in their lives. Yet they doggedly pursue their drudgery or kill-joy speed and activity which eliminate the sparkle and vivacity from their personalities, and at last precipitates them into physical collapse. If their conscience had responded to the call of the God of Sabbath for rest they had probably prolonged their working careers fifteen or twenty years. Or, they would not be compelled to carry on life under the burden of severe physical handicap. The institution of the Sabbath is to minister to humanity's need of physical rest.

The Sabbath also ministers to our moral and spiritual need of worship. Just as scientists today are agreed that back of all the phenomena of matter and form is spirit and that the universe at heart is spiritual, so we believe today that man at heart is spiritual

and that even if man, through the power of sin, goes through the world a victim of tyranny, still he has the spiritual capacity which, if given proper atmosphere and environment and food, will enable him to rise to the dignity and level and realization of the sons of God. The Sabbath is not simply to memorialize God as Creator of the physical universe but to vocalize God as Sovereign, Preserver, Benefactor—the Divine Father and Redeemer. The Sabbath calls us to leave the tumult, drive, and cares of life and keep the appointment of the hour of communion and worship of our God in the sanctuary.

Man is still a worshipful being, but without Sabbath worship he will not master the art of winging his thoughts to his God and receiving spiritual food and spiritual recreation. The greatest act of which man is capable is to commune with God. And without the institution of the Sabbath man's prayer life would be as dead as the mummies of Egypt. The cry of the Psalmist is: "I was glad when they said unto me, let us go up to the House of the Lord." The Sabbath is not only for physical rest and divine worship. It is for religious instruction. In these busy, anxious days when people must contribute so much of their time and energies to making a livelihood, it is safe to say that the masses of people do not read or study their Bibles much and they are dependent very largely upon the instruction they receive from the pulpit or in the Bible School classroom. It is in this way they learn the truth about the character of God and the inspiration of Scripture, the truth about Christ, the meaning of the Cross and the new method of salvation by Grace, through faith in Christ. It is in this way they learn the standard for right living and the hope of life beyond. If the Sabbath is abolished not only is civilization doomed and the Church doomed but the soul of man is exposed to imperishable darkness. A lost Sabbath will mean a lost God and a lost way of salvation in Christ. These facts should stir our Christian patriotism for a revival in Sabbath loyalties before it is too late. Look at Europe today! Despite the costly and imposing cathedrals in its cities, despite its sacred religious parades and pageants, one who surveys their spiritual state realizes that, for the most part, the nations of Europe are spiritually dead because they have liberalized and crucified the Sabbath as God's day for rest, worship and instruction.

In Germany God in national life is only a ghost, though there are nine thousand good, consecrated Lutheran ministers who hold to the God of the Sabbath. In France, where the Sabbath is profaned, God is only a superstition and the same is true of Italy. In Russia, the Sabbath has been abolished and the Communists have assassinated the very thought of God. And whither is America drifting?

II

How shall we keep the Sabbath in America? What is the history of Sabbath observance? The Jewish Sabbath, from the time of Moses or until Christ's advent was full of austere regulations. It was made a hard thing. The Jewish Sabbath began on Friday evening at sundown. The people were compelled to prepare all foods before sundown Friday so that there would be no work of preparing food on the Sabbath Day following. "A tailor found with a needle on the Sabbath was in danger. Anyone who gathered sticks of wood on the Sabbath was put to death. It was to be kept literally—a day of rest and even too much walking was prohibited. As to worship, it was a day of holy convocation; the sacrifices in the temple were doubled. The shew bread was changed. The inner court of the temple was opened for solemn services and the prophets and Levites took the occasion for imparting religious instruction to the people."

The Sabbath that Christ found in His day was a Pharisaical Sabbath. It was a burden of absurd legalities and tiresome ceremonies and impossible and trivial requirements. One might not walk on the grass because it would be bruised, which would be a kind of threshing. One could not catch a flea, which would be a kind of hunting, nor wear nailed shoes, which would be bearing a sort of burden, nor gather corn on the Sabbath, even though you were famished from hunger. This kind of Sabbath was hateful to our Lord and He struck out boldly for reform of the Sabbath. He taught that the Sabbath was not to be a tyranny but a servant of human happiness. He taught that the Sabbath was not to be made an impossible day but a day when works of necessity and mercy might be done so He permitted His disciples to gather and eat the ears of corn on the Sabbath and He healed many sick on the Sabbath. "The Sabbath is made for

(Continued on page 30)

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a reviewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Baboon (The Martin Johnsons) (Fox) Africa strikingly pictured from airplane and ground, with really unique shots of animal life, landscape and natives. Faking done sparingly. Fortunately shows more Africa and less Johnson than usual. Narrator's diction well-meant but rather crude.
For A: **Interesting** For Y: **Very good** For C: **Very good**

David Copperfield (Practically perfect cast) (MGM) One of finest films ever made. A classic superbly screened. Outstanding for backgrounds, costumes, and character portrayal faithful to spirit and manner of original. Deserves universal attendance by young and old. A joy to those who know their Dickens best.

For A: **Excellent** For Y: **Excellent** For C: **Strong but good**

Little Colonel, The (Shirley Temple, Lionel Barrymore) (Fox) Highly sentimental but charming post-Civil War story of North and-South antagonisms. Appealing little heroine finally breaks down old Colonel's wrath at daughter's marriage to Northerner. Lovely Southern settings. Two great roles.

For A: **Charming** For Y: **Excellent** For C: **Excellent**

Murder on a Honeymoon (Edna May Oliver, Jas. Gleason) (RKO) Lively murder-mystery-farce, with schoolteacher-detective heroine who scents, tracks, solves series of non-gruesome murders. Fun and thrill over false trails, blunderings of blatant sleuth, and Edna May's rare character work.

For A: **Good of kind** For Y: **Good of kind** For C: **Too exciting**

Mystery of Edwin Drood, The (Claude Rains) (Universal) Third recent Dickens picture, his unfinished murder mystery romance splendidly screened, characters and situations retaining all their strength and grim atmosphere, finely acted against authentic backgrounds. Different in mood and tone but unmistakably Dickens.

For A: **Very good** For Y: **Very good** For C: **Beyond them**

One More Spring (Janet Gaynor, Warner Baxter) (Fox) Whimsical, human depression story of three divergent characters, reacting differently to failure and privation, fighting poverty together with Central Park stable as refuge, winning through to Spring. Suffering deftly made wistfully amusing and stimulating.

For A: **Pleasant** For Y: **Very good** For C: **Beyond them**

Life Begins at Forty (Will Rogers, Rochelle Hudson) (Fox) One of best Rogers films to date, with Will as easy going, shrewd country editor outsmarting his enemies and helping his friends. Ambling dialog and action typical, with many rollicking moments and constant character interest.

For A: **Excellent** For Y: **Excellent** For C: **Very good**

Little Men (Elin O'Brien Moore and juveniles) (Mascot) The Alcott story faithfully and sympathetically filmed with competent cast. Human story of boys, stern principal and mothering matron in New England school. Slender plot, much pathos and sentiment. Wholesome character interest.

For A: **Pleasant** For Y: **Good** For C: **Good but sad**

Roberta (Fred Astaire, Irene Dunne) (RKO) Elaborate musical-comedy stuff, slight and improbable in plot, rich in sets, costumes, Jerome Kern music, and extraordinarily fine solo dancing and ballet maneuvers. A treat for those who prefer eye-and-ear-filling effects and fashion show to drama.

For A: **Good of kind** For Y: **Good** For C: **Little interest**

Sequoia (Jean Parker, Russell Hardie) (MGM) Beautiful photography of natural wild animal life in Sierras. Strong preachment against wild game hunting. Amazing "acting" by chief animal "actors"—puma and deer. Unusual, thrilling, some heavy human villainy and animal fights too exciting for sensitive children.
For A: **Interesting** For Y: **Very good** For C: **Thrilling**

Ruggles of Red Gap (Laughton, Boland, Ruggles, Young) (Paramount) Master comedy, contrasting crude West of the '90's with European tradition, finely played by notable cast with exact degree of burlesque for maximum comedy values in character and situation. Intelligent and utterly amusing.
For A: **Excellent** For Y: **Excellent** For C: **Mostly amusing**

Scarlet Pimpernel, The (Leslie Howard and fine cast) (U.A.) Notable British film with colorful background of French Revolution. Howard superb as English nobleman playing simpering dandy to hide identity, daringly directing rescue of French aristocrats from guillotine. Rare romantic drama.
For A: **Excellent** For Y: **Excellent** For C: **No interest**

Silver Streak, The (Sally Blane, Chas. Starrett) Vivid picture of modern aluminum train—its invention, development, construction, trial, and record-breaking, life-saving run from Chicago to Boulder Dam—with human interest and mild romance. Acting ordinary. Healthily thrilling.
For A: **Interesting** For Y: **Excellent** For C: **Good if not too strong**

Wings in the Dark (Cary Grant, Myrna Loy) (Paramount) Airplane picture, with character interest, adequate thrills, much mechanics, and quite novel idea of blind flying developed by blind hero—blind until time to marry heroine at end. Quite ordinary in plot and acting appeal.
For A: **Fair** For Y: **Good** For C: **Hardly**

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Reading Suggestions

BY ELSIE G. RODGERS

Economics and the Good Life, by F. Ernest Johnson. Association Press, 1934. Paper \$1; cloth \$1.75.

Dr. Johnson's latest book will be especially welcome to leaders and students in the church because of the writer's avowedly Christian approach to the economic problem in modern life. His expressed intention is "to present judgments flowing directly from acceptance of a Christian ethic." "Our task," he says, "is to imagine what the spirit which informs the Gospels would do to the world of economic relationships."

In keeping with this purpose, the author begins with a question: "Regardless of feasibility or possible method of realization," he says, "what life values for the individual would a Christian society seek to actualize?" Then having held up an ideal, the leader sketches the present situation indicating the many factors which contribute to the complexity of the problem, outlines the solutions which have been proposed, and concludes with another question: "What can the individual do about it?"

"A Christian attitude toward life," says the writer, "cannot be merely realistic . . . taking things as they are," but must "look toward the realization of ideals for the individual and for the community." Such aspiring, he thinks, is the mark of a growing Christian; lack of it indicates a person "too well adjusted to circumstances to be really adjusted to life."

While the writer frankly expresses his own point of view and interpretation of significant facts, he exhibits no tendency toward dogmatic statement, and the reader is at no time conscious of any effort to compel his acquiescence in a point of view.

The usefulness of the book is increased by the inclusion of a discussion syllabus and a bibliography which make it an excellent text for any study or forum group in the church.

Foundations of Happiness in Marriage, by Leland Foster Wood. Roger Williams Press, New York. 50 cents.

Readers of Dr. Eliot Porter's article on Christian marriage, will find in this little volume guiding principles for the achieve-

ment of the successful, happy and rewarding relationship of which that writer speaks. In this new book Dr. Wood interprets marriage as a spiritual union of personalities. While laying particular emphasis on the development of comradeship, the writer recognizes the importance of the physical basis of marriage and discusses this phase of the problem with both frankness and restraint. Parenthood, the rights of children to protection before and after birth, and the religious significance of marriage and home life are all helpfully discussed. Ministers will find in this book just the guidance needed by young people who come to them before marriage for counsel.

Twenty-four Views of Marriage, edited by Clarence A. Spaulding, The Macmillan Company, New York, 1930. \$1.00.

This book, while not new, is suggested here because of its interest for any student of the problem of successful marriage. It is a symposium prepared at the direction of the Commission on Marriage, Divorce and Remarriage, appointed by the General Assembly of 1929. The book is an attempt, says the Editor's preface, "to present within the space of one volume, outstanding chapters from already recognized and established books and magazine articles which present the problem from the point of view of the conservative, the liberal and the radical.

These pronouncements of ministers, scientists, physicians, psychiatrists, and philosophers, while revealing divergent opinions on details, establish a consensus of opinion on the permanence and sacredness of the marriage tie, the domestic and social obligation of those who enter the marriage relation and the need of perpetuating the integrity of family life in spite of disintegrating social influences and personal delinquencies.

Prohibition Facts—1935. Compiled by W. G. Calderwood. Prohibition Facts Service, 987 Fifteenth Avenue, S.E., Minneapolis, Minnesota, 10 cents a copy.

This is the third edition of this very useful little reference book. It presents in question and answer arrangement, the most recent information with reference to the Alcohol Problem. The material from reliable sources is presented under five headings as follows: Science, Philosophy, Legislation, History, Repeal. This topical arrangement makes the contents readily accessible and useful for ministers, teachers, and other speakers and leaders. A reference list and index are appended.

"The Massacre of the Sabbath"

(Continued from page 25)

man, not man for the Sabbath." Thus declared Jesus. But if Jesus redeemed the Sabbath from bondage and extolled a new Sabbath liberty He was as tight as a band in His teaching that we are to rest and worship on the Sabbath Day. "As His custom was He entered into the synagogue on the Sabbath Day."

Sabbath observance in the days of the Protestant Reformation was founded, not on the Fourth Commandment or specific statutes, but in the wants of the human race as to spiritual and physical necessity. The Reformers did not think the Fourth Commandment binding. The Roman Catholics of that day, very much as they do today, worshiped God in the morning and then had a good time the rest of the day. The Puritan observance of the Sabbath was a vigorous and extreme reform of the Sabbath. Sabbath-keeping in England had degenerated into a secular festival and reckless holiday. The Puritans made the Sabbath a day almost exclusively of religious devotion and Christian action. Their ideas were stiff, blue and exacting, but all reforms are extreme and the fact is undeniable that by rescuing the Sabbath from absolute desecration the Puritans possibly saved the Church. We cannot have a Church-going people without the background of a Sabbath-keeping people.

And how are we keeping the Sabbath today? Of course, we observe Sunday as Sabbath because our Lord arose from the dead on Sunday, but how are we keeping it? Where are the crowds going on Sunday? Possibly in larger measure than for some years to the Churches. But many pews in the Churches are still empty and the minister faces a cross-section of non-conducting wood. The crowds are not going to Church save on Easter Sunday. All the other Sundays the crowds are going to the theatres, the movies, the ball games, the golf links and the resorts. The question of what is to become of the Church is a question raised by the very facts in American life. Its answer may lie in the recovery of Sabbath convictions. Let us pray God for a Sabbath-revival. Ministers should not scold or indulge in stinging epigrams concerning the state of Sabbath but they should fearlessly champion Sabbath reform. Begin now!

Reference Materials

The following list is of necessity brief. The starred materials, however, contain good reference lists.

"*Social Progress*," should be in the hands of all church leaders. The subscription price is 25 cents a year. Subscriptions and requests for information may be sent to the Department of Social Education, Witherspoon Building, Philadelphia. All other materials listed on this page should be ordered through the Presbyterian Sales Agencies except where otherwise indicated.

The Alcohol Problem

A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.

Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.

One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, \$5.00 a hundred.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

The Churches and World Peace—Walter W. Van Kirk. Free, supply limited.

*Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.

Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.

Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's edition 15 cents.

Ideals of Love and Marriage, Federal Council of Churches, 105 East 22d Street, New York. 5 cents single copy; \$4 a hundred.

Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.

Sex Education in the Home. Free.

Keeping Fit. Free.

A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships, Federal Council of Churches. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question, 4 cents.

Social Ideals of the Churches, 5 cents.

Economics and the Good Life by F. Ernest Johnson (An adult study unit), 1934, Association Press, New York. Paper \$1; cloth \$1.50.

What Your Church Can Do in Social Service and Industrial Relations, 5 cents.

Sales Agencies

Philadelphia	Pittsburgh	Chicago	San Francisco
Witherspoon Building	Granite Building	216 S. Wabash Avenue	234 McAllister Street